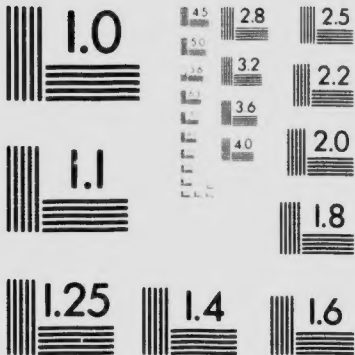


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CENTRE D'ETUDES ACADÉMIQUES
UNIVERSITÉ DE MONCTON
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CIRCULAR.

I.

REVEREND AND DEAR SIR :

As you are aware the heart of our Holy Father Pope Leo XIII, profoundly touched by the miseries which at present afflict human society, moved him to proclaim a Grand Jubilee for all who would visit the Eternal City during the year 1900. In his admirable Encyclical, proclaiming the Jubilee, His Holiness describes and deplores the darkness, the errors, the miseries, the evils, from which the greater portion of the human race is suffering. He then urged mankind to arouse their hearts from the lethargy into which they were plunged, to advert to the danger in which they lived—none other than of perishing eternally, and to direct all their efforts to attain the heavenly and eternal good for which only they were created. This is the happy result the Church wishes to secure in proclaiming a Jubilee. By her prayers and supplications she strives to satisfy the Majesty of God, outraged by the sins of her children; then opens her treasury and pours forth with a lavish hand her favours and benedictions.

The heart of the Sovereign Pontiff was gladdened by the hundreds of thousands who flocked to Rome during the Holy Year to avail themselves of these munificent privileges; but not unmindful of his less favoured children, who could not enjoy that happiness, the Holy Father has this year extended the Jubilee to the whole Catholic world.

II.

Extension of the Universal Jubilee

CELEBRATED IN THE HOLY CITY IN THE YEAR OF OUR LORD NINETEEN
HUNDRED TO THE WHOLE CATHOLIC WORLD.

LEO, BISHOP,

Servant of the Servants of God, to all the Faithful who shall Read these
Letters, Health and the Apostolic Benediction.

The sacred season which we closed yesterday with the solemnities of religion was a source of joy to us while it lasted, and will leave many grateful memories behind it. For the Church's desire and her sole aim in renewing this celebration, after a lapse of seventy-five years, was to give a salutary stimulus to men's minds, and this, with God's help, we are seen to have attained. The number of those who have with gladness and eagerness striven to avail themselves of the extraordinary privileges of gaining the sacred indulgence has not been small—it has run into the hundreds of thousands and has been made up of all classes of society. It is beyond all question that multitudes of souls have thus been cleansed by salutary penance and renewed to the life of Christian virtue, and we have every reason to believe that from this head and source the Catholic name has derived a fresh influx of faith and devotion all over the world.

Following the example set by our predecessors, we now intend to enlarge still further the bounds of Apostolic charity by offering a more ample opportunity for obtaining the favours of heaven. We have determined to throw open to the faithful in all parts of the world during the first six months of next year that treasury of sacred indulgence which has been entrusted to us, and which has been put within the reach of the faithful in Rome during the last twelve months, for this design will, we think, serve greatly for the revival of

Christian morality, for knitting men's hearts more closely to the Holy See, and for obtaining for the people at large those other blessings of which we spoke at length when we first proclaimed the Great Jubilee. It will also be a fitting dedication for the opening of the new century. For we know of no better way in which mankind can initiate a new century than by availing themselves abundantly of the merits of the redemption of Christ.

We have not the least doubt but that all the children of the Church will welcome this unusual means of salvation in the same spirit in which we offer it. We are sure that our venerable brothers, the bishops, and all the clergy will, with their tried vigilance and diligence, duly exert themselves to give fullest fruition to the desires of all the faithful.

We do, therefore, by the authority of Almighty God, of the Blessed Apostles, Peter and Paul, and by our own, extend and prorogue, for a period of three months, the Great Jubilee which has just been celebrated in the Holy City.

Wherefore, to all the faithful of both sexes in all parts of the earth, including even those who have not yet come to Rome during the present year and there or elsewhere have not gained the Jubilee under the conditions, we grant and accord mercifully in the Lord, for once the fullest indulgence, remission and pardon of their sins.

(Then follows a detailed explanation of the numerous instructions required for the proper making of the Jubilee, the privileges of the confessors, their powers of dispensing from the impediments of marriage, etc.)

Given in Rome at St. Peter's, on the 25th day of December, 1900, the twenty-third year of our Pontificate.

C. CARD. ALOYSIUS MASELLA,

Pro-Datary.

III.

The conditions of gaining the Indulgence of the Jubilee are the following :

1. Confession and holy communion, with worthy dispositions. They must be distinct from the annual confession and the Easter communion.

2. For fifteen days — continuous or interrupted — the faithful of the City of St. John — east and north — shall visit the Cathedral, and the Churches of St. John the Baptist (*Broad Street*), Holy Trinity and St. Peter's. Those of the other parishes and missions of the diocese shall in like manner for fifteen days visit four times each day the Church of their respective parish or mission. These four visits on the same day to the same Church may be made one after the other by simply going outside of the Church between the visits and reciting the prescribed prayers each time.

The sisters and nuns of the diocese will visit the Chapel of their Convents the same number of times that the people visit their Church.

3. During each visit the "Our Father" and the "Hail Mary" will be recited five times, or any authorized prayer of about that duration for the intentions of the Holy Father—among others for the propagation of the faith, the prosperity of the Church, for the salvation of the Christian people.

4. Persons at sea or travelling, who, even after the prescribed six months, return home or reach some fixed abode, may gain the same indulgence by visiting the Cathedral or their parish Church fifteen times.

5. Persons in prison or prevented by sickness or any other cause from making the prescribed visits, may obtain from their confessors, even outside of the sacramental confession, a commutation of this obligation into some other work of piety.

6. Children, who have not made their first communion, will recite five times the "Our Father" and "Hail Mary" instead of communion.

7. If any one, after having commenced the works prescribed for the Jubilee, becomes ill or incapable of completing them, he may gain the indulgence by making his confession and receiving holy communion.

The six months granted for gaining the indulgences will begin Sunday, the 2nd day of June, and end on Sunday evening, the 1st day December.

When it is remembered that no sin is expiated except by penance and that the chief fruit of the Jubilee is the amendment of life, it will be readily seen that the profit to each individual will be measured by his dispositions. To foster the best and most worthy sentiments, it is desirable, wherever possible, to have spiritual exercises in the different parishes and missions. They may continue from three to six or eight days concluding with the Benediction of the most Blessed Sacrament each day. During the exercises sermons may be given on the great truths of religion, the duties of parents, the occasions of sin, on luxury and intemperance; as instruction on these subjects will aid powerfully in the amendment of life.

The pastoral retreat for the clergy of the diocese will begin July 29th, next. You will kindly pray and ask the prayers of the people that God's blessing may attend it, that it may contribute much towards the sanctification of the pastors of their souls.

This letter, including the Pontifical Encyclical will be read and published the first Sunday after its reception at the different masses in your Church.

Yours faithfully in the Lord.

† T. CASEY,

Bishop of St. John.

St. John, N. B.

May 22nd, 1901.

IV.

AD CLERUM.

De Confessario Iubilaei haec indulgemus :

I. Moniales earumque Novitiae sibi ad hunc effectum eligere poterunt Confessarium quemcumque ad excipiendas Monialium Confessiones ab actuali Ordinario loci approbatum.

II. Ceteri omnes utriusque sexus Christifideles tam laici quam ecclesiastici, Saeculares et cuiusvis Ordinis et Instituti etiam specialiter nominandi Regulares poterunt ad eundem effectum sibi eligere quemcumque presbyterum Confessarium, tam Saecularem, quam cuiusvis Ordinis et Instituti etiam diversi Regularem, ab Ordinario actuali loci ad audiendas personarum saecularium confessiones approbatum; vel, si agatur de Regularibus, Confessarium proprii Ordinis eligere volentibus, a Praelato Regulari ad suorum Religiosorum audiendas confessiones approbatum.

III. Confessario ita approbato et ad effectum lucrandi Iubilaei electo facultatem hac vice concedimus, intra dictum semestris spatium in foro dumtaxat conscientiae absolvendi ab excommunicationis, suspensionis et aliis ecclesiasticis sententiis et censuris a iure vel ab homine quavis de caussa latis seu inflictis, etiam Ordinariis locorum, ac Nobis et Sedi Apostolicae, etiam in casibus cuicumque ac Summo Pontifici et Sedi Apostolicae speciali licet forma reservatis, et qui alias in concessione quantumvis ampla non intelligerentur concessi, necnon ab omnibus peccatis et excessibus, quantumcumque gravibus et enormibus, etiam iisdem Ordinariis ac Nobis et Sedi Apostolicae, ut praefertur, reservatis, iniuncta poenitentia salutari aliisque de iure iniungendis. Excipitur crimen absolutionis complicitis, quod ter, aut amplius admissam fuerit. — Praecipue vero haereticos, qui fuerint publice dogmatizantes, ne absolvat, nisi, abiurata haeresi, scandalum, ut par est, reparaverint; item qui bona vel iura ecclesiastica acqui-

sierint sine venia, ne absolvat nisi iis restitutis aut se composuerint, vel sincere promiserint, quam primum se composituros apud Ordinarium, vel apud Sanctam Sedem.

IV. Item vota quaecumque etiam iurata, et Sedi Apostolicae reservata (Castitatis, Religionis et obligatoriis, quae a tertio acceptata fuerint, seu in quibus agatur de damno tertii semper exceptis, necnon poenaliis, quae praeservativa a peccato nuncupantur, nisi commutatio futura iudicetur eiusmodi, ut non minus a peccato committendo refragnet, quam prior voti materia) in alia pia et salutaria opera commutare; et cum poenitentibus huiusmodi in Sacris Ordinibus constitutis etiam Regularibus super occulta irregularitate ad exercitium eorundem Ordinum et ad superiorum assecutionem, ob censurarum violationem dumtaxat contracta, dispensare possit, dummodo ad forum ecclesiasticum non sit deducta, nec facile deducenda.

V. Similique modo cum illis qui, scienter vel ignoranter, cum impedimento gradus secundi et tertii, vel tertii solius, aut tertii et quarti, vel quarti solius consanguinitatis, vel affinitatis etiam ex copula licita provenientis, matrimonium iam contraxerunt dummodo huiusmodi impedimentum occultum remaneat, dispensare pro foro tantum conscientiae possit ad remanendum in matrimonio.

VI. Similiter, pro foro conscientiae tantum dispensare valeat super impedimento dirimente occulto tam primi et secundi, quam primi tantum, aut secundi tantum gradus affinitatis ex copula illicita provenientis in matrimonio contracto; atque etiam, dummodo causae graves et quae canonice sufficientes habentur intersint, in contrahendo: ita tamen ut, si huiusmodi affinitas proveniat ex copula cum matre desponsatae, vel desponsandae, huius nativitas copulam antecesserit, et non aliter.

VII. Dispensare similiter, pro eodem foro, tam de contracto, quam de contrahendo possit super impedimento cognitionis spiritualis, itemque super occulto

impedimento criminis, neutro tamen machinante, idest quando solum concurrant adulterium et fides data de matrimonio contrahendo post coniugis mortem.

VIII. Dispensare ad petendum debitum possit in casu affinitatis incestuosae matrimonio supervenientis.

IX. Ad petendum pariter debitum cum illis qui voto simplici castitatis obstricti matrimonium contraxerunt, dispensare valeat, illos monendo facturos contra id votum, si extra usum matrimoniale delinquant, ac remansuros eodem prorsus ac antea voto obstrictos, si coniugi supervixerint.

X. Nolumus autem per praesentes litteras super aliqua alia irregularitate vel publica, vel occulta, seu defectu aut nota, aliaque incapacitate, aut inhabilitate quoquo modo contractis dispensare, vel aliquam facultatem tribuere super praemissis dispensandi, seu habilitandi, et in pristinum statum restituendi etiam in foro conscientiae; nolumus ulli Confessario facultatem tribuere absolvendi complicem in quolibet inhonesto contra sextum Praeceptum peccato; aut complici licentiam impertiri eligendi confessarium huiusmodi ad effectum praesentium, ut iam in Constitutione Benedicti XIV, quae incipit *Sacramentum Poenitentiae* declaratum fuit: nec quidquam praefatae et aliis pontificiis Constitutionibus derogare volumus quoad obligationem denunciationum; neque demum iis, qui a nobis et Apostolica Sede, vel ab aliquo Praelato seu Iudice ecclesiastico nominatim excommunicati, suspensi, interdicti, seu alias in sententias et Censuras incidisse declarati vel publice denunciati fuerint, nisi intra tempus dictorum sex mensium satisfecerint, et cum partibus, ubi opus fuerit, concordaverint, ullo modo has eadem Litteras suffragari posse aut debere.

Datum Romae apud S. Petrum die vigesima quinta Decembris, 1900, Pontificatus nostri Anno vigesimo tertio.

C. CARD. ALOISI MASELLA,

Pro-Dat.

